Keep Them as They Are Without Describing How

Ahlut-Tawhid Publications

A Brief Translation of Two Passages from Two Well-Known Scholars of the Sunnah: Imam Abu ‘Isa at-Tirmidhi and Imam Abu Muhammad al-Baghawi, Regarding an Important Princple in Relation to the Attributes of Allah

Source: *Al-Jami’ al-Kabir*, v. 2, pp. 42-3, Dar al-Gharab al-Islami; *Tafsir al-Baghawi*, v. 3, pp. 235-6, Dar Tayyibah

Translated by: Ahlut-Tawhid Publications

Date: Rabi’ al-Awwal 1441 AH

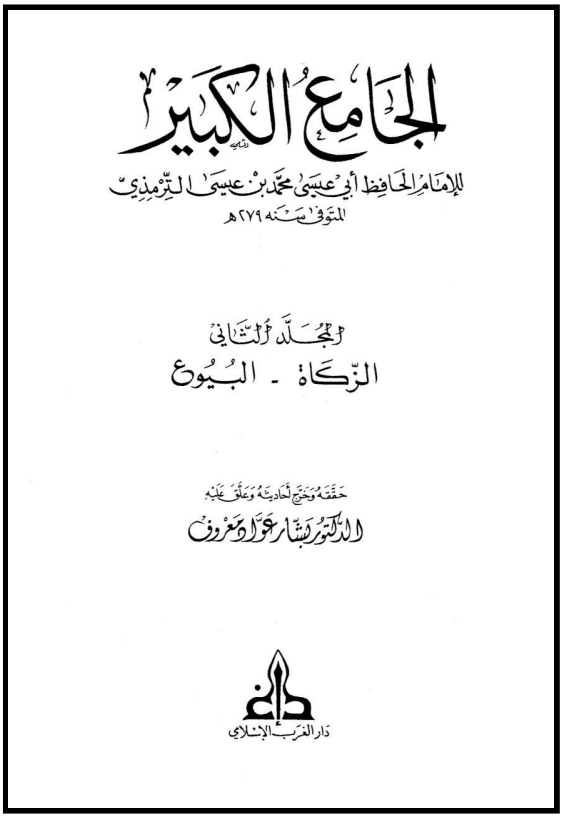
بسم الله الرحمن الرحيم

INDEED, ALL PRAISE belongs to Allah, the Lord of creation; and may the peace and blessings of Allah descend upon our Prophet Muhammad, the Seal of the Prophets. As for what follows:

The following contains two translations of brief passages from two well-known books from two well-known scholars of Ahlus-Sunnah wal-Jama'ah: Imam Abu 'Isa at-Tirmidhi (d. 279 H) and Imam Abu Muhammad al-Baghawi (d. 516 H) (*rahimahumallah*). Although they are brief, they give us a wonderful principle in relation to the attributes (*sifat*) of Allah. Moreover, their briefness highlights the point that the *Salaf* refrained from delving into long, over extended writings and talk vis-a-vis the attributes of the Lord of creation, as the deviant groups did and continue to do.

We ask Allah to make us from the people of the truth and to not let our hearts deviate after He has guided us, that He bestows mercy upon us and guides those who are astray. Indeed, He is able to do that and is the Bestower. And Allah knows best. May He send peace and blessings upon Muhammad, his family, and his companions. And all praise belongs to Allah, the Lord of creation.

AL-JAMI' AL-KABIR
BY IMAM ABU 'ISA AT-TIRMIDHI


الجامع الكبير

للإمام الحافظ أبي عيسى محمد بن عيسى الترمذي

المتوفى سنة ٢٧٩ هـ

المجلد الثاني

الزكاة - البيوع

حققه وخرج أحاديثه وعلق عليه

الدكتور بشار عواد معروف

دار الغرب الإسلامي

The first translation is an excerpt from the book of Imam Abu 'Isa at-Tirmidhi, *Al-Jami' al-Kabir*, v. 2, pp. 42-3, Dar al-Gharab al-Islami (pictured on the right).

How it is going to be presented is that the translations will come first, then a screenshot will be pictured below it with the Arabic text. And so on page 42 of the above volume, Abu 'Isa states:

Abu Kurayb Muhammad ibn al-'Ala related to us that Waki' related to us that 'Abbad ibn Mansur related to us that al-Qasim ibn Muhammad said: "I heard Abu Hurayrah saying: 'The Messenger of Allah (ﷺ) said: 'Indeed, Allah accepts charity (*sadaqah*), and He takes it with His right hand. Thus He nurtures it for one of you, just like one of you would nurture his foal until the morsel becomes as large as Uhud.' And confirming this is [found] in the Book of Allah (*'azza wa jall*): 'He accepts the repentance of His slaves and takes the alms (*sadaqat*)' (at-Tawbah: 104). And: 'Allah will destroy interest (*riba*) and give increase for *sadaqat*' (al-Baqarah: 276)."

This *hadith* is *hasan sahih*.

٦٦٢- حَدَّثَنَا أبو كُرَيْبٍ محمدُ بن الْعَلاءِ، قَال: حَدَّثَنَا وَكيعٌ، قَال: حَدَّثَنَا عَبَّادُ بن مَنصُورٍ، قَال: حَدَّثَنَا الْقاسِمُ بن محمدٍ، قال: سَمِعْتُ أبا هُريرةَ يقولُ: قال رَسُولُ اللهِ ﷺ: «إنَّ اللهَ يَقْبَلُ الصَّدَقَةَ وَيأْخُذُها بِيَمِينِهِ، فَيُرَبِّيهَا لِأَحَدِكُمْ كَما يُرَبِّي أحدُكمْ مُهْرَهُ، حتَّى إنَّ اللُّقْمَةَ لَتَصِيرُ مِثْلَ أُحُدٍ، وَتَصْدِيقُ ذلك في كِتَابِ اللهِ عَزَّ وَجَلَّ: و﴿ هُوَ يَقۡبَلُ ٱلتَّوۡبَةَ عَنۡ عِبَادِهِۦ وَيَأۡخُذُ ٱلصَّدَقَٰتِ ﴾ [التوبة ١٠٤] و﴿ يَمۡحَقُ ٱللَّهُ ٱلرِّبَوٰاْ وَيُرۡبِي ٱلصَّدَقَٰتِۗ ﴿٢٧٦﴾ ﴾»[1] [البقرة ٢٧٦].

هذا حديثٌ حَسَنٌ صحيحٌ[2].

And it is narrated from ʿAishah (*radiyallahu ʿanha*) from the Prophet (ﷺ) similar to that.

Concerning this *hadith* and what resembles it from the narrations of the attributes [of Allah] and the descent of the Lord (*tabaraka wa taʿala*) every night to the lowest heaven...

وقد رُوِي عن عَائشةَ، عن النبيِّ ﷺ نَحْوَ هذا.

وقد قال غَيْرُ وَاحِدٍ من أَهْلِ الْعلمِ في هذا الحديثِ وَمَا يُشْبِهُ هذا من الرِّوَايَاتِ من الصِّفَاتِ، وَنُزولِ الرَّبِّ تَبارَكَ وَتَعالَى كُلَّ لَيْلة إلى السَّماء

... numerous people of knowledge (*ahl al-ʿilm*) have stated: "Verily, affirm the narrations in relation to this and believe in them and do not try to imagine them and do not say how [they are]." Likewise, it has been related from Malik, Sufyan ibn ʿUyaynah, and ʿAbdullah ibn al-Mubarak that they said vis-a-vis these [types] of *ahadith*: "Keep them [as they are] without [describing] how." This is the stance of *ahl al-ʿilm* from Ahlus-Sunnah wal-Jamaʿah. As for the Jahmiyyah, they reject these narrations and say: 'this is likening Allah to creation (*tashbih*).'

الدُّنْيَا، قَالُوا: قد ثَبَتت الرِّوَايَاتُ في هذا وَيُؤْمَنُ بِهَا وَلَا يُتَوَهَّمُ، ولَا يُقَالُ: كَيْفَ؟.

هكذا رُوِي عن مَالِكٍ، وَسُفيانَ بن عُيينةَ، وَعَبدِاللهِ بن الْمُبَارَكِ أَنَّهُمْ قالوا في هذه الأَحادِيثِ: أَمِرُّوهَا بِلَا كَيْفٍ. وهكذا قَوْلُ أهلِ الْعلمِ من أَهْلِ السُّنَّةِ وَالْجماعَةِ، وَأَمَّا الْجَهميَّةُ فَأَنْكَرَتْ هذِهِ الرِّوَايات وَقالُوا: هذا تَشْبِيهٌ.

Allah (*‘azza wa jall*) has mentioned in multiple places in His Book: hand (*al-yada*), hearing (*as-sam‘a*), seeing (*al-basara*), but the Jahmiyyah interpret these *ayat* and explain them in a fashion that *ahl al-‘ilm* do not. They (i.e., the Jahmiyyah) say: ‘Allah did not create Adam with His hand.’ And they claim that the meaning of ‘hand’ here is strength (*quwwah*).

وقد ذكَرَ اللهُ عَزَّ وَجَلَّ في غَيْرِ مَوْضِعٍ من كِتَابِهِ: الْيَدَ وَالسَّمْعَ وَالْبَصَرَ، فَتَأَوَّلَتْ الْجَهْمِيَّةُ هذِهِ الآيَاتِ فَفَسَّرُوهَا على غَيْرِ مَا فَسَّرَ أَهْلُ الْعلم، وَقَالوا: إِنَّ اللهَ لم يَخْلُقْ آدَمَ بِيَدِهِ. وقَالُوا: إِنَّ مَعْنَى الْيَدِ هٰهُنَا الْقُوَّةُ.

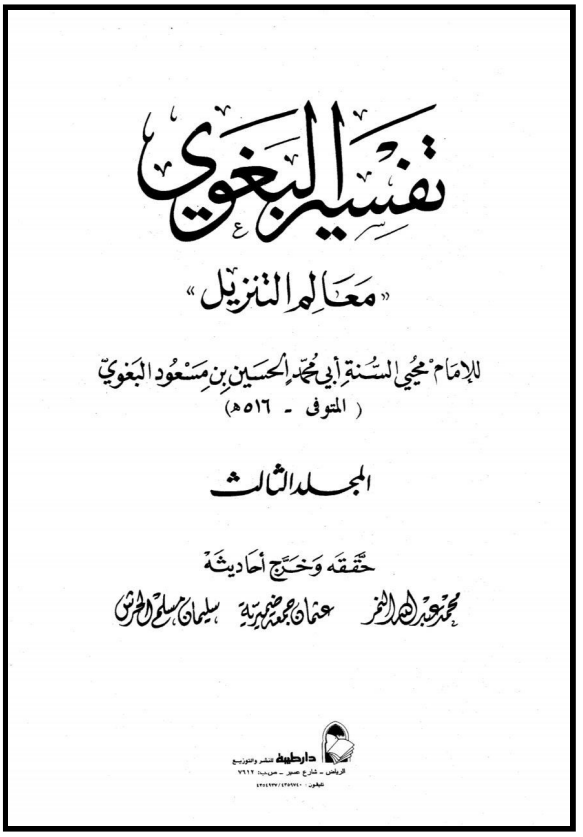
Ishaq ibn Ibrahim (i.e., ibn Rahwayh) said: “*Tashbih* is only when it is said: ‘A hand like any hand or similar to another hand, or a hearing like another’s hearing or similar to another’s hearing.’ Therefore, if it is said: “A hearing like another’s hearing or similar to another’s hearing,’ then this is *tashbih*.

وقال إسحاقُ بن إبراهيمَ: إنّما يَكُونُ التَّشْبيهُ إذا قال: يَدٌ كَيدٍ أَوْ مِثْلُ يَدٍ، أَوْ سَمْعٌ كَسَمْعٍ أَوْ مِثْلُ سَمْعٍ، فَإذا قال: سَمْعٌ كَسَمْعٍ أَوْ مِثْلُ سَمْعٍ فَهذا التَّشْبِيهُ.

But if it said as Allah (*ta'ala*) said: a hand, hearing, and seeing without describing how and without saying similar to another's hearing or like another's hearing, then this is not *tashbih*. It is like what Allah (*tabaraka wa ta'ala*) said in His Book: "There is nothing similar to Him; and He is the All-Hearer, the All-Seer" (ash-Shura: 11).

وَأَمَّا إذا قال كَمَا قال اللهُ تَعالى: يَدٌ وَسَمْعٌ وَبَصَرٌ، وَلا يَقولُ كَيْفَ وَلا يَقولُ مِثْلُ سَمْعٍ وَلا كَسَمْعٍ، فهذا لاَ يَكُونُ تَشْبِيهاً، وهو كمَا قال اللهُ تَعالى في كِتَابِهِ: ﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١١﴾﴾ [الشورى].

MU'ALIM AT-TANZIL
BY IMAM AL-BAGHAWI


تفسير البغوي

«معالم التنزيل»

للإمام محيي السنة أبي محمد الحسين بن مسعود البغوي
(المتوفى - ٥١٦هـ)

المجلد الثالث

حققه وخرج أحاديثه
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Next is a brief passage from *Mu'alim at-Tanzil*, better known as *Tafsir al-Baghawi*, v. 3, pp. 235-6, Dar Tayyibah, by Imam Abu Muhammad al-Baghawi (pictured on the right).

The layout will follow the same as above in that the translation will come first with the Arabic text beneath it. And so on page 235 of the above volume, it states:

"Then He rose above the Throne." Al-Kalbi and Muqatil said: "settled upon (*istaqarr*)." And Abu 'Ubaydah stated: "mounted upon (*sa'id*)". The Mu'tazilah gave "rose above (*istiwa*)" the meaning of "took over (*istila*)". Whereas Ahlus-Sunnah say: *istiwa* over the Throne is an attribute that belongs to Allah (*ta'ala*) without [describing] how. It is compulsory upon an individual to believe in it and all knowledge surrounding it is returned to Allah (*'azza wa jall*). A man once asked Malik ibn Anas about His statement: "*ar-Rahman* rose above the Throne" (Ta-Ha: 5), how did He rise above [the Throne]? So he lowered his head and began to sweat profusely.

﴿ثم استوى على العرش﴾، قال الكلبي ومقاتل: استقر. وقال أبو عبيدة: صعد. وأوّلت المعتزلة الاستواء بالاستيلاء، وأما أهل السنة فيقولون: الاستواء على العرش صفة لله تعالى، بلا كيف، يجب على الرجل الإيمان به، ويكل العلم فيه إلى الله عزّ وجلّ. وسأل رجل مالك بن أنس عن قوله: (الرحمن على العرش استوى) [طه - ٥]، كيف استوى؟ فأطرق رأسه مَلِيًّا، وعلاه

Then he said: "*Istiwa* is not unknown and the how is not imaginable. Belief in it is compulsory and asking about it is an innovation (*bid'ah*). And I do not think that you are anything but a misguided individual." He then ordered for him to be removed.

And it is narrated from Sufyan ath-Thawri, al-Awza'i, al-Layth ibn Sa'd, Sufyan ibn 'Uyaynah, 'Abdullah ibn al-Mubarak, and others from the *'ulama* of the Sunnah in relation to these *ayat* which come concerning the *sifat mutashabihah* (see *surah* Al 'Imran, *ayah* no. 7): keep them as they are without [describing] how.

الرُّحَضَاء، ثم قال: الاستواء غير مجهول، والكيف غير معقول، والإيمان به واجب، والسؤال عنه بدعة، وما أظنك إلاّ ضالاً، ثم أمر به فأُخرج.

وروي عن سفيان الثوري والأوزاعي والليث بن سعد وسفيان بن عيينة وعبدالله بن المبارك وغيرهم من علماء السنة في هذه الآيات التي جاءت في الصفات المتشابهة: أمِرّوها كما جاءت بلا كيف.

أهل التوحيد

Publications